

THE
DOCTRINE
OF THE BEGIN-
ning of CHRIST.

Short for memory, plaine for
capacity, deliuered almost in the
expresse words of the Text,
for the more Authority.

By Samuel Hieron Minister of the Gospell.

The thirteenth Edition, corrected by the Author.

1 COR. 14. 20.

Brethren, bee not children in vnderstanding; but as
concerning maliciouſnesse be children: but, in vnder-
standing, be of a ripe age.



LONDON
Printed by Iohn Beale, 1626.

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Tanner 471. (14)





*An aduertisement to
the Reader.*



Offer heerevnto
thee, good Rea-
der, this shorte
Catechisme, nei-
ther preferringit
before other the
like Briefs of re-
ligion, neither yetequalling it to a-
ny, but I willingly submit it to thy
iudgement, to place it in what ranke
thou wilt. Only this, if thou art dis-
posed after thou hast viewed the Ti-
tle, to looke further into the thing
it selfe, then I pray thee by the way,
to take notice of this mine acquaint-
ing thee with the order and manner
of that which followeth.

For order, it sheweth thee first,
what was the excellencie of thy first

A 3 making

An Aduertisement.

making by the eternall Trinity: Secondly, it discouereth the depth of misery, into which thou hast plnn-
ged thy selfe, by communicating with *Adams* disobedience, together with thy vtter disability, so much as by a thought to desire, or to deserue thine owne recovery. Thirdly, it pointeth out Christ vnto thee, whom GOD the Father hath sealed * to saue his people from their sinnes. ^b Fourthly, it maketh knowne vnto thee the sufficiency of his sacrifice, and the meanes of applying it to thine owne soule. Fifthly, it teacheth thee whence to expect faith, what meanes to vse for the attainment of it, and how to be assured that it is vnfaigned. Sixthly, because the end of the appearing of grace is, that we should deny vngodlinesse, ^c therefore it vrgeth vpon thee the necessity of good workes, that so thou mayest be neither idle nor vnfruitfull in the knowledge of our Lord

* Ioh. 6. 27.

^b Mat. 1. 21.

^c Tit. 2. 11. 12

To the Reader.

Lord Iesus Christ. d Seuenthly,
forasmuch as the way of the righteous
shineth, as the light that shineth
more & more vnto the perfect
day^e; therefore also it calleth vpon
thee to grow in grace^f; and enfor-
meth thee by what helps thou
maiest be led forward vnto perfec-
tion. s Eightly, lest in this good
course, being encountred with vn-
expected tribulations, thou shouldest
bee wearied and faint in thy
mind^h, it fore-aduiseeth thee of the
certentie of diuers afflictions; and
teacheth thee both how to frame
thy selfe to the taking vp of thy
crosse, and withall what quiet fruit
of righteousness to expect by be-
ing exercised therebyⁱ; In the mid-
dest of all, still looking for the blef-
sed hope and appearing of the glo-
ry of the mighty God and of our
Saviour Iesus Christ^k. Ninthly,
and lastly, the generall direction for
holinesse and righteousness, it ap-
plieth to particulars, both to thy

d 2. Pet. 1. 2.

e Prou. 4. 18.
f 2. Pet. 3. 18.

s Heb. 6. 1.

h Heb. 12. 3.

i Heb. 12. 11.

k Tit. 2. 13.

An advertisement

1 Phil. 1. 27.

1 Rom. 6. 17

daily carriage in the vse of things indifferent, as apparell, meat, recreation, rest; and to thine age, quality and calling: that so in euery respect thy conuersation may bee such as becommeth the Gospel¹. This is the course and summe of this forme of holy doctrine, whereunto my desire is to deliuer thee^m, and in which I perswade my selfe I haue comprised the full summe of true Religion.

Now for the manner of it. I haue as neere as I could possibly, in each answer kept my selfe to the words of the holy Text: Thou shalt finde me to haue failed in a very few: and yet in those if thou conferre with that place to which I refer thee, thou shalt finde me not so haue erred from the meaning of the spirit of God therein. The reason of this course is, first to acquaint thee with the language of the Scripture. Secondly, that each point

to the Reader.

point may haue the more credit,
when thy conscience shall see and
heare as it were, GOD himselſe
ſpeaking of euery anſwere.

Thirdly, that thou maiest ac-
knowledge, that (which many in
their ignorance will not belecue)
the Scripture is a rich ſtore-houſe,
affording directions for euery par-
ticular.

Now where I haue ſuppoſed
ſome word or ſpeeches to bee ſuch
as might breed thee ſome trouble,
not being rightly vnderſtood, I
haue in the margine (as it were)
reached thee a light for the clea-
ring of all ſuch darker places, that
thou mightſt both know the ſenſe,
and acknowledge the certenty,
of thoſe things wherein my de- *ⁱ* Luk 1. 4.
ſire is thou maiest be inſtructed. This
is all whereof I haue to admoniſh
thee: proceed now, in Gods name,
to the peruſing of the thing it ſelfe:
and the Lord giue thee vnderſtan-
ding in all things. All that I de- *ⁱ* 2. Tim. 17.
ſire

An aduertisement, &c.

fire of thee (by the way of recom-
pence) for my endeaour to doe
thee good, is, that thou wouldest
strue with mee by prayers to God
for mee, that I may fulfill the Mi-
nistery which I haue receiued in the
Lord. And so I commend thee to
him and to the word of his grace
wishing thee an inheritance
among them that are
sanctified.

Rom. 15. 30.

Col. 4. 37.

Acts 20. 31.

*Modbury in Denon.
the fourth of Au-
gust, 1604.*

Thine in the Lord,

Samuel Hieron.



THE
DOCTRINE
of the beginning
of CHRIST.

Question.



Ho made man?

A. The Lord

God, *a* Gen. 2. 7.

Q. What is God?

A. The Almighty,

b which is, which was, and
which is to come *c*. Revel. 1. 8.

Q. How many persons bee
there in the God-head?

A. Three *d*: the Father, the

AM, Exod. 3. 14. *a* A person is a distinct subsistence
being in it the whole God-head.

a Therefore ought
we to be cheerful
full in the service
of God, *Psalm*
100. 1. 2. 3.

b Able to doe
whatsoever hee
will, *Psalm* 135. 6.

c To this agreeeth
Gods name; I

Word,

The Doctrine of the

e The Sonne so called: *Iohn 1. 1.* **Word e,** and the holy Ghost. *1. Ioh. 5. 7.*

f Who are Christians. **Q.** Are there then three Gods?

g For his owne glories sake. **A.** No vs f there is but one God: *1. Cor. 8. 6.*

h That teacheth humilitie. **Q.** Wherefore did God make man?

Gen. 1. 8. 27. **A.** For his owne sake: *g Prou. 16. 4.*

i Of that glorious estate which standeth in ha- **Q.** Whereof was man made?

uing fellowship with God. **A.** Of the dust of the ground:

k That is, this stripping of man from his first ex- **Q.** After what fashion did God make man?

ualencie. **A.** In his owne Image: *Gen. 1. 27.*

l Thee all haue sinned, and are **Q.** What was this Image e-

l Thee all haue sinned, and are **s**pecially?

l Thee all haue sinned, and are **A.** Righteousnesse and true holinesse, *Ephes. 4. 24.*

l Thee all haue sinned, and are **Q.** Doth this Image of God abide still in our nature?

l Thee all haue sinned, and are **A.** We all haue sinned, and are

l Thee all haue sinned, and are **deprived of the glory of God:**

l Thee all haue sinned, and are **Rom. 3. 23.**

l Thee all haue sinned, and are **Q.** What is sinne?

l Thee all haue sinned, and are **A.** The transgression of Gods Law

beginning of Christ.

Lato : 1. Iohn 1. 4.

Q. What was the first sinne by which came this spirituall nakednesse?

A. Adams / eating of the forbidden fruit : Gen. 3. 7.

Q. Who drew *Adam* to that sinne?

A. The old Serpent the diuell : hee was the murtherer from the beginning *m* : Reuel. 12. 9. Gen. 3. 1. Ioh. 8. 44.

Q. What entred into the world thereby?

A. Death came ouer all men : Rom. 5. 12.

Q. Why? there was but one man finned.

A. Yet by the offence of one, the guilt came vpon all : *n* Rom. 5. 18.

Q. In what estate are we then of our selues?

A. Bozne in iniquitie *o* and the children of wrath: Ephes. 2. 3. Psal. 51. 5.

Q. And what is belonging to v?

A. Except

l The nakednesse which *A-*
dam then *saw* in
himselfe, was of
the soule espe-
cially, which
brought the
shame of bodily
nakednesse.
m Both of bodie
and soule.

n We were all in
Adams loynes,
and *Adam* was a
publike person.

o Being both
void of all good-
nesse, and apt
and prone to any
sin whatsoeuer.

The Doctrine of the

P That is, turne
from all our sins
vnto God, and
become new
creatures, 2 Cor. 5.
17.

q Cause or
meanes.

p At his birth he
first became man
yet was alwayes
God ouer all,
blessed for euer,
Rom. 9. 5.
f To bee a sacri-
fice for our sins,
which sheweth
both his loue
and sufficiencie
of his sacrifices.

r That saueth vs
from perishing.

u Therby haue life euerlasting.

A. Except wee repent **p** wee
shall all perish: Luke 13. 3.

Q. Can we by no meanes re-
medy this?

A. No: for what can a man
giue for recompence of his soule
Mat. 16. 26.

Q. VVhat is then the onely
name **q** giuen vnder heauen
whereby we must be saued?

A. Iesus Christ: A& 4. 12.

Q. What is Iesus Christ?

A. A holy thing bozne of a wo-
man, **r** and called the Sonne of
God: Luke 1. 35.

Q. What hath he done for vs?

A. He hath giuen himselfe for
vs: Ephes. 5. 2.

Q. VVherefore hath God sent
him to doe this for vs?

A. That wee should not pe-
rish, but haue life euerlasting.
Iohn 3. 16.

Q. How doth he bring this to
passe for vs?

A. By being our redempti-
on: and our righteousnesse: :

1. Cor.

beginning of Christ.

1. Corinthians, 1.30.

Q. How is hee our Redemption?

A. Because he hath bought vs with the price of his owne blood.

1. Cor. 6.20. 1. Pet. 1.19.

Q. How is hee our righteousness?

A. Because hee doth present vs without fault in Gods sight: Col. 1.22.

Q. How are we made righteous through Christ?

A. As hee was made sinne for vs: x 2. Cor. 5.21.

Q. How come we to the knowledge of all this?

A. By the word of Truth which is the Gospell. Col. 1.5.

Q. What is the Gospell?

A. Glad tidings to all Gods people y. Luke 2.10.

Q. To whom doe these benefits of Christ appertain?

A. Euen to those which beleeue in his name x. Ioh. 1.12.

Q. What is faith?

A. It is

Our sin was imputed to him, and so his righteousness to vs, which is also accompanied with sanctification, as a testimony to our soules of our discharge before God.

So much is meant by (the people.) The, is a word of distinction compare Matth. 1.21.

2. Faith is the condition of the new covenant.

The Doctrine of the

a By proofe of
Scripture, and
by comfortable
experience in a
mans own soule.

b Besides whom
no other is to be
looked for.

c That is, belecue
in him: *Ioh. 6. 35.*

d Worke faith in
him by his spirit,
and of vnwilling
make him wil-
ling.

* That is, who is
endued with
gifts to teach:
for God sends
no other.

e To liken and
to bee able to
make a good vse
of things taught.

A. To know *a* that Jesus is
the Christ *b* the Sonne of the li-
uing God: *Ioh. 6. 69.*

Q. Is it not in our power to
belecue?

A. No man can come *c* to
Christ, except God the Father
draw him *d.* *Ioh. 6. 44.*

Q. VVhat is the outward
meanes by vvhich Faith com-
meth?

A. The hearing of a Prea-
cher which is sent *: Romans
14. 15.

Q. VVhat is the inward
meanes?

A. The opening of the heart,
e *Ast. 16. 14.*

Q. When doth the word prea-
ched worke best with the hea-
rers?

A. When it is receined, not
as the word of man, but as it is
indeed, the word of God: *1. Thes.*
2. 13.

Q. What is specially to bee
cared for, by those which thinke
they

beginning of Christ

they have faith?

A. To prove of themselves
whether they are in the faith or
no: 2 Cor. 13. 5.

Q. What is the principall
fruit of faith by which it is
known?

A. The purifying of the heart.
Act. 15. 9.

Q. What is the surest note of
a purified heart?

A. I desire in all things to
live honestly, 1 Pet. 1. 18.

Q. What is chiefly to beyr-
ged upon those which beleue?

A. That they bee carefull to
doe sooth good workes. 1 Ti-
m. 2. 10.

Q. What workes be good?

A. Such as God requireth,
1 Micah. 6. 8.

Q. When are our workes cal-
led good?

A. When wee have respect
to all Gods commandments:
Pla. 119. 6.

Q. How many bee the com-
man-

f Because it is so
easie and dange-
rous thing there-
in to be deceaved

g The heart is
wicked above all
things: 1st. 12. 9
and the thoughts
of it are euilly
euill every day

Gen. 6. 5.

b A making con-
science to abide
every sinne.

r For the glory of
God and the ex-
ample of others

Mat. 23. 6. For the
creating their
profession

20. 8. sealing vs
to themselves
their election

2 Pet. 1. 10. 11

k The will of God
is the rule of all
good.

l Not seeking a
dispensation for
any one sin, and

doing good ther-
for, he com-
mandment

The Doctrines of the

mandements of God?

Q. Where: Exod. 34. 28.

Q. What is the briefe sum of them all?

A. Thou shalt love the Lord thy God with all thy heart, with all thy soule, and with all thy minde, and thy neighbour as thy selfe: Mat. 22. 37. 39.

Q. Are wee our selues sufficient to doe good workes?

A. No: our insufficiency is of God: 1 Cor. 3. 5.

Q. Are wee then saued by our workes?

A. No: but by grace & Eph. 2. 8. 9.

Q. Is not our saluation partly by workes, partly by grace?

A. Then grace were no grace: Rom. 11. 6.

Q. What is further required of a Christian?

A. To encrease & more and more 1 Thes. 4. 1.

Q. How many meanes bee there to further our encreasing?

A. Three

Thus is the law of God spirituall, binding euen the most secret thoughts.

Rom. 7. 14.

Hee worketh both the will and the deed: Ph. 2. 13.

For euen our righteousness is as filthy clouts.

Isa. 64. 6.

The Papists diuide our saluation betweene these two.

Not to goe forward is to goe backward, and he which thinkes he hath grace enough hath none at all: Luk. 8. 18.

In knowledge, in faith, and in obedience.

beginning of Christ

A. The first specially.

Q. VVhat is the first?

A. The sincere milke of Gods

Word: 1 Pet. 2.2.

Q. How many wayes be there of vsing the Word?

A. Four.

Q. VVhat is the first?

A. A publike hearing, with an honest & good heart, Lu. 8.15

Q. VVhat is the second?

A. Daily searching of the scriptures, whether those things which are seate are set Acts

17. 11.

Q. VVhat is the third?

A. To let it bee our meditation: Ps. 119. 97.

Q. VVhat is the fourth?

A. To talke of it: Deuteronomy, 6. 7.

Q. VVhat is the second means so edifie vs in our holy faith?

A. Praying in the holy Ghost: Jude, 20.

Q. What is Prayer?

A. A purging out of the very soule

A heart like the good ground, inwardly well seasoned, and bringing forth good fruit outwardly. Try all things. 1 Thes. 5. 21.

To know what meditation is, see these two places. Ps. 77. 6. Luk. 2. 19. With sobriety, reuerence and humility.

x By the direction of Gods spirit

The Doctrine of the

Ytherfor we must be with humilitie, feeling, and faith.

E But one, as there is but one God.

Sheweth vs our wants, and teacheth vs how to be haue our clues as we ought.

Seeing they be sealed, they doe confirme faith.

Only these two are Sacraments, because to these two onely it is promised; that by the right vsing of the outward signes in them, the fauor of God in Christ shall be sealed vpp vnto our soules.

soules before the Lord: 1 Sam. 1. 15. Psal. 62. 8.

Q Who is the onely mediator by whom we must pray?

A There is one: Mediator, Jesus Christ: 1 Tim. 2. 5.

Q Know wee how to pray as we ought?

A Yes: yet Gods Spirit helpeth our infirmities: 1 Rom. 8. 26.

Q What is the best rule of prayer?

A That which Christ taught: Matt. 6. 9.

Q What is the third meanes of our spirituall increase?

A The vse of the scales of Righteousnesse, the two Sacraments: Rom. 4. 11.

Q What be they?

A Baptisme and the Lords Supper: 1 Cor. 11. 23.

Q How doth Baptisme strengthen our faith, and further our obedience?

When

beginning of Christ.

A. When wee duely consider
the nature and end of Baptisme.

Q. VVhat is the nature of
Baptisme?

A. It is the washing *d* of the
new birth: Tit. 3. 5.

Q. Can the washing of the
flesh saue vs?

A. Baptisme is but a figure:
e It is the bloud of Christ which
purgeth the conscience f: 1 Pct.
3. 21. Heb. 9. 14.

Q. VVhat is the end of our
washing in Baptisme?

A. That we should bee holy
and without blame, zealous of
good works g: Ephesians 5. 27.
Tit. 2. 14.

Q. How doth the Sacrament
of the Lords Supper increase
our faith?

A. Because it sheweth the
Lords death, untill hee come:
h 1 Cor. 11. 26.

Q. How must this Sacra-
ment be vsed?

A. Euery man must examine

d A washing,
which both de-
clareth & tealeth
to vs our new
birth, and there-
fore must en-
crease our com-
fort in Christ.

e Which doth
shadow our our
sanctification and
deliuerance from
sinne and death.
f The outward
signe doth not of
it selfe bestow
grace.

g The meditation
hereof will stir vs
vp to obedience.

h Christs death
is the ground of
our faith.

The Doctrine of the

is Touching his *himselfe*, and to let him eat of
faith and repen- the bread, and drinke of the cup
tance.

1 Cor. 11. 28.

Q. VVhat must euery Christi-
an make account of, that hold-
eth this course?

A. That he must through ma-
ny afflictions enter into the king-
dome of God: Acts 14. 22.

Q. Is it good for vs to bee af-
flicted?

A. Yea, in sundry respects:
Psa. 119. 71.

Q. VVhat is one?

A. Before wee bee afflicted
we goe astray: Psa. 119. 76.

Q. VVhat is another?

A. In our affliction wee will
seek God diligently: Hos. 5. 15.

Q. VVhat is the third?

A. Affliction maketh our faith
much more precious then gold:

1 Pet. 1. 7.

Q. How many sorts of af-
flictions be there?

A. Two: inward and out-
ward.

Q. VVhat

A. Affliction is a
meane to re-
claime vs, and so
to free vs from
the condemnati-
on that shal come
vpon the world:
1 Cor. 11. 32.

The strength of
our faith is tried,
and our experi-
ence of Gods
loue encreased
by affliction.

beginning of Christ:

Q. What bee inward afflictions.

A. Satans buffetings, and the drawing by our owne concupiscence, *m* 2 Cor. 12. 17. James 1. 14.

m The corruption and sin that dwelleth in vs.

Q. How doth Satan deale with Gods children?

A. Dee doth winnow them as wheat: Luke 22. 31.

m Sifteth by sundry tentations.

Q. What is our dutie there fore?

A. To be sober & and watching & putting on the whole armour of God: 1 Pet. 5. 8. Ephes. 6. 11.

m Both in applying the inward graces of the mind. *Rom.* 12. 3. and in vsing the outward blessings of this life.

Q. What is our comfort herein?

A. Christ hath praied that our faith may not faile: *q* Lu. 22. 32.

p For the preventing of assaults.

Q. Yea, but the diuell is a roaring Lion?

q The praier for the disciples is for all belecuers. *Iohn* 17. 20.

A. Greater is he which is in vs, then hee which is in the world: *f* 1 Iohn 4. 4.

r Christ by his spirit.

Q. How doth our inward concupiscence afflict vs?

f Satā the Prince and God of this world: *2* Cor. 4. 4.

The Doctrine of the

Hence ariseth
the combat be-
twixt the flesh &
the Spirit in Gods
children: Gal. 5. 15

A. When it leadeth vs cap-
tine, that we cannot doe the good
which wee would: 1 Rom. 7.
19. 23.

¶ That euill mo-
tions may either
not arise, or may
be soon suppli-
ed.

(*) Is made
more manifest.

Q. What is our dutie heere-
vpon?

A. To keepe our hearts with
all diligence: 1 Pro. 4. 23.

Q. What is our comfort in
this case?

A. The power of God is made
perfect (*) by our weakenes:
2 Cor. 12. 9.

Q. But alas we come far short
of our duties?

A. The Lord will spare vs,
& as a man spareth his owne
sonne that serueth him: Mal.
3. 17.

Q. Put case the child of God
fall into some foule euill?

A. Though he fall, yet hee
shall not be cut off: for the Lord
putteth vnder his hand: 7 Psa.
37. 24.

Q. What bee outward af-
flictions?

¶ good performeth
the good worke,
he hath begun:
Phil. 1. 6.

beginning of Christ.

A. In good name, in goods,
in person.

Q. What is affliction in good
name?

A. When all manner of euill
is spoken against vs for Christs
sake & falsly: Mat. 5. 11.

Q. What must be our care in
such cases?

A. To haue our conuersation
honest, that those which speake
euill may either bee converted
or ashamed: c 1 Peter 2. 12.
Tit. 2. 8.

Q. What is our comfort in
this crosse?

A. The reward is great in
heaven: Mat. 5. 12.

Q. What is affliction in
goods?

A. Losses of diuers kinds.

Q. What is chiefly to bee
thought vpon in such an af-
fliction?

A. That wee open not our
mouth, because it is the Lord
that hath done it: f Ps. 39. 9.

Q. What

For malice in
our good profes-
sion.

a Let none of you
suffer as an euill
doer: 1 Pet. 4. 15.

b By our good
example.

c Whe they haue
no iust cause of
reproach.

d This was christes
owne comfort in
the like case.

Heb. 12. 2.

e To murther
or repine.

f It is come to
passe by his pro-
uidence: Job. 3. 6.

The Doctrine of the

Q. VVhat is our comfort
heerein?

A. The Lord is able to giue
vs more: 2 Chron. 25.9.

Q. But how if he still keep vs
lawe?

A. Yet a good conscience
Which assureth *g* is is a continuall feast, 6 Pro.
a man of Gods 15. 15.
fauour in Christ,

kind of his owne
are to liue vp-
rightly.

r A continuall
matter of reioy-
cing: 2 Cor. 1. 12.

Sinne is the
cause of all sick-
nesse, and there-
fore must first be
looked to.

& Will giue pati-
ence for the pre-
sent, and health
after if he see it
good.

As wee did be-
fore our sicknes:
for God doth
not visit in vain.

Q. VVhat is affliction in a
mans person?

A. Sicknesse and death.

Q. What is the first thing to
be done in sicknesse?

A. That wee confesse against
our selues, our wickednes vn-
to the Lord: Psal. 32.5.

Q. VVhat is our comfort in
sicknesse?

A. That the Lord will turn all
our bed & in our sicknes: Pl. 41.3

Q. How if the Lord reco-
uer vs?

A. Wee must sinne no more
lest a worse thing come vnto
vs: Iohn 5. 14.

Q. Is it not lawfull to vse
charmes

beginning of Christ:

charmes for the curing of diseases?

A. Let there bee no charmer found among you, saith **GOD**:
Deut. 18. 10. 11.

Q. But yet many haue beene holpen by such meanes?

A. ~~There~~ may not doe euill that good may come thereby: Rom. 3. 8.

Q. VVhat is our principal dutie in respect of death?

A. ~~To~~ die daily: 1 Cor. 15. 31.

Q. VVhat is the best comfort when the time of departing is at hand?

A. That wee haue kept the faith, 2 Tim. 4. 7.

Q. VVhat besides?

A. That Christ hath plucked out the sting of death which is sin: 1 Cor. 15. 55. 56.

Q. VVhen will God wipe away all teares from the eyes of his children?

A. At the time of refreshing.

¶ Reuelas

m This is the common pretence of the ignorant, not considering that the diuel bringing ease to the body, intendeth mischief to the soule.

n Still looking for death and preparing to entertaine it.

o Haue been steadfast in the profession of the truth.

p Sinne being pardoned death is not dangerous

The Doctrine of the

¶ That time is
the time of full
redemption.
Rom. 8. 23

¶ Revelations, 21. 4. Acts.
3. 19.

Q. VVhat time is that?

A. When that same Jesus
Christ which is now preached
unto vs, shall come to iudgement.
Acts 2. 19.

Q. Is that time neere?

A. The Judge standeth be-
fore the doore: Iam. 5. 9.

Q. In what manner will hee
come?

A. In his glory and all his
holy Angels with him: Matth.
25. 31.

Q. VVhat will he doe when
he cometh?

A. Hee will separate the
sheepe from the goates: 7 Mat.
25. 32.

Q. VVho be his sheepe?

A. They which heare and
know his voyce, and follow
him, 7 Ioh. 10. 4. 27.

Q. VVho be the goates?

A. They which belæue not,
7 Ioh. 10. 26.

Q. VVhat

¶ He makes way
to this separation
daily by the prea-
ching of the gos-
pel: Mat 3. 12
¶ Sounding in
his word.
¶ That truth of
doctrine & man-
ner of holy li-
ving, which are
taught by him.
¶ Not only open
infidels, but also
such as make a
shew of godlines,
but deny the po-
wer thereof.

beginning of Christ.

Q. VVhat vwill he say to the sheepe?

A. Come ye blessed, inherite

(w) a Kingdome : Matthew, 23. 34. They are heires annexed with Christ:

Q. VVhat will hee say to the goates?

Rom. 8. 17

A. Depart from me, ye cursed : Mat. 25. 41.

Q. VVhat shal then become of the sheepe?

A. Where Christ is, there shall they be also : Iohn. 14. 3.

Q. VVhat shal happen to the goates?

A. Everlasting perdition : 2 Thel 1. 9.

Q. VVhat must yee doe till that day commeth?

A. Looke for it, & and ha-
ten to it, praying daily : Euen
so, come Lord Jesus : 2 Peter,
3. 12. Reuel. 21. 20.

In his presence
is the fullness of
joy : Psal. 16. 11.

They shall be
euer dying, yet
neuer dye.

Not putting
far off, but still
expecting it.

The Doctrine of the

A Direction for a mans daily

carriage

Q. VVhat must our first worke bee in the morning?

A. To let our prayer come before the Lord, and to praise his mercy: a Psalmc, 88. 13. Psal. 59. 16.

Q. VVhat must our appa-
rell bee?

A. Such as becommeth those which professe the feare of God: 1 Tim. 2. 10.

Q. VVhat is then next to be done?

A. We must followe our owne businesse with quietnesse, 1 Thes. 4. 11.

Q. VVhat must chiefly be ca-
red for in our businesse?

A. To walke with GOD: Gen. 5. 22.

Q. What must our speech be?

A. Gracious alwayes: Colossians, 4. 6.

Q. VVhat

a Which bee
sheweth in our
continual preser-
uation: and thus
to do is to awake
with God.

Therefore nei-
ther cōkly be-
yond ability, nor
garish beyond
modesty.

Every man
ought to haue an
honest calling.
Gen. 3. 19.

To remember
his al seeing pro-
sence, and to seek
to approue our
selues vnto him.

Such as may be
a witnesse of the
grace of the
heart.

beginning of Christ.

Q. What things must chiefly be avoided in speaking?

A. Lying, swearing, filthinesse, foolish talking, jesting, railing: f. Ephes. 4. 24-25. Iam. 5. 12. 1 Cor. 5. 11.

Q. VVhat company must we keepe?

A. All our delight must be to the Saints in earth: Psal. 16. 3.

Q. VVhat must we doe when we come to our meat?

A. Wee must looke up to heauen, and giue thanks: Mat. 14. 19.

Q. How many things must chiefly bee looked vnto in our diet?

A. Three.

Q. VVhat is the first?

A. That our hearts bee not oppressed with surfeiting & drunkennesse: Luke 21. 34.

Q. VVhat is the second?

A. That wee forget not the worke of the Lord: Esa. 5. 12

Q. VVhat

f This is called rotten communication, bewraying a corrupt heart: Ephes. 4. 24

g Wee may not must shew to others a loue of impietie, but not of delight.

h Which maketh conscience of a holy life. y yne lift vp our hearts.

i Wee must not be oppressed with surfeiting & drunkennesse.

k The end why the Lord giueth vs food.

The Doctrine of the

Q. VVhat is the third?

A. That of that which remaineth nothing lesse lost: Iohn, 6. 12.

Q. Ought not some time of euery day be set apart for spiritual vses?

A. We must redevote the / time because the daies are evil: Ephes. 5. 16.

Q. May not recreation bee sometimes vsed?

A. Yes, there is a time to laugh: Eccles. 3. 4.

Q. VVhat kind of sports may we vse?

A. Such as be of good report: Phil. 4. 8.

Q. How many things must be looked to in the vse of our delights?

A. Two.

Q. VVhat is the first?

A. That our reioycing hinder not better duties: 1 Thes. 5. 16. 17.

Q. VVhat is the second?

A. That

Make the best
use of our time.
Such are none
of those sports,
which beget
ignorance & im-
pudency, or stand
only vpon hazard,
being no exercise
either of wit or
body. These haue
the good report,
neither of the
Scripture, nor of
the godly wise.

Pauliorneth
reioycing with
prayer: to teach
what mirth is evil
when it hindreth
prayer.

beginning of Christ.

A. That wee canse not our
commoditie • to be euill spoken
of: *p* Rom. 14. 16.

o Our Christian
liberty to vse de-
light.

Q. VVhat is the evening
dutie?

p As though it
were the ground
of licentiousnes.

A. To examine our selves
vpon our bed and euery man to
say to himselfe, what haue I
done? *Ps.* 4. 4. *Ier.* 8. 6.

q What hath
been our beha-
niour that day.

Q. VVhat must we doe else?

A. *Pray:* *r* *Psal.* 55. 17.

r That the sin of
the day past may
be pardoned, and
in the night fol-
lowing wee may
be preserued

Q. How many things make
sleepe comfortable?

A. *Two.*

Q. VVhat is one?

A. Honest labour *f.* *Eccles.*
5. 11.

f In the duties of
a mans lawfull
calling.

Q. VVhat is the other?

A. A goodly care to thys
in religion: *Proverbs,* 3. 13.

21. 24. *r*

r Read the place,
and so much shal
appeare.

Q. How must sleepe bee
vsed?

A. Loue it not, lest thou
come to pouertie: *Proverbs,*
20. 13.

The Doctrine of the

Personall duties

¶ To aduance
true Religion:
and this belongs
to euery one in
authoritie: accor-
ding to his place,
euen from the
King to the low-
est officer.

The Magistrates dutie.

Q. VVhat is the principall
dutie of the Magistrate?

A. To beautifie the house of
God: ¶ Ezeck. 7. 27.

Q. How must he carry him-
selfe among the people?

A. As a Minister of God
for the peoples wealth: Romans
13. 4.

Q. How shall he procure the
peoples wealth?

A. If hee bee for the praise of
them that doe well, and the pu-
nishment of euill doers: 1 Pe-
ter, 2. 14.

Q. What kinde of men are
fit to be Magistrates?

A. Men of courage, fea-
ring God, dealing truely, and
hating couetousnesse, Exod. 18.
21.

The Subiects dutie.

Q. VVhat is the subiects dutie?

A. To

beginning of Christ.

A. To bee subject for conscience sake: (w) Rom. 13.5.

Q. VVhat else?

A. To pray for them that are in authoritie: x 1 Timothie, 2. 2.

Q. VVhat besides?

A. Not to curse the Magistrate so much as in a thought: Eccies. 10. 20.

Q. Is there any other dutie?

A. Wee must not ioyne with them that are seditious: y Pro. 24. 21.

The Ministers dutie.

Q. VVhat is the Ministers dutie?

A. To take heed to his Ministry which hee hath receined, that hee fulfill it: Colossians, 4. 17.

Q. How may that be done?

A. 1 By watching continually over the flock: x Esa. 66. 6. Acts 20. 28.

2 Being by diligent to know

C 2

the

(w) Knowing magistracy to be Gods ordinance.

x If they be good that they may be strengthened, if euill, that they may be reformed.

y These three latter duties flow from the former of subiection for conscience sake; he that is so, will pray, will neither in hart curse, nor in a& rebell.

x For Satan seeketh continually to deuoure.

The Doctrine of

a This rule of **the estate of his flocke:** **a** Prou. 27. 23.

3 By giuing attendance to reading: **b** 1 Tim. 4. 13.

4 By not being intangled with the affaires of this life: **2** Tim. 2. 4.

5 By being instant in preaching the Word: **c** 2. Tim. 4. 2.

6 By catechising: **d** Galatians 6. 6.

7 By being an example to them that beleue: **1** Tim. 4. 12.

Q. VVhat is the punishment of an negligent Minister?

A. **GOD** will require the peoples blood at his hand: **Ezekiel** 33. 8.

Q. How many things are chiefly necessary for him that is to be a Minister?

A. **Two.**

Q. VVhat is the one?

A. **That he hold fast the saith,** full Word: **e** Tit. 1. 9.

Q. VVhat is the other?

A. **That he be able to exhort** with

He must bee a man of sound iudgement.

beginning of Christ.

with wholesome doctrine, and
improve them which say against
it: f Tit. 1. 10.

f He must have
also the gift of
Teaching.

The Peoples duty.

Q. VVhat is the peeples duty
in regard of such a Minister?

A. The peeples duty hath
four branches.

Q. VVhat is the first?

A. To obey & submit them-
selves: g Heb. 13. 17.

g To the sound-
nesse of doctrine
and power of ex-
hortation.

Q. VVhat is the second?

A. To have him in singular
loue, & to know him: i Thes-
salonians 5. 13.

b to reuerence
him.

Q. VVhat is the third?

A. To make him partaker of
all their goods: Gal. 6. 6.

Q. VVhat is the fourth?

A. To pray for him that pa-
tience may bee given him: E-
phesians 6. 19.

Q. VVhat is the fifth?

A. To receiue no accusation
suddenly against him: i Ti-
mothee 5. 19.

i It was a direc-
tion given spec-
ially to Church-
Rulers, but may
bee applied to
private men.

The Doctrine of the

Q. Why must the people thus carry themselves to their Minister?

A. For three causes.

¶ He is employed in the gathering together of the Saints: *Eph. 4. 12*

Q. What is the first?

¶ Therefore they are their owne foes that withstand him.

¶ He is bound in conscience to doe that which hee doth.

¶ The Lord seeing the griefe of his soule, wil punish those which caused it.

¶ For this end he must haue religious exercises in his house; as praier, catechizing, reading the Scriptures, and must also bring his people to the congregation.

A. Because hee worketh the Lords worke: *1 Corinthians, 26. 10.*

Q. What is the second?

A. Because he watcheth ouer their soules, and must giue account thereof: *Heb. 13. 17.*

Q. What is the third?

A. Because otherwise hee shall doe his dutie with griefe, which is vnprofitable for the people: *Heb. 13. 17.*

Household duties.

Q. What is the duty of the master of the family for matter of Religion?

A. To command his household to keepe the way of the Lord: *Gen. 18. 19.*

Q. What is his dutie for outward things?

A. To

beginning of Christ.

A. To make provision o for o By honest
those of his owne household : 1 meanes.
Tim. 5.8.

Q. What is the wines dutie
in these things ?

A. To bee a helpe to her
p husband : Gen. 2. 18.

p Both in matters
of religion and in
outward things.

Q. What is the mans dutie
in-regard of his wife ?

A. To dwell with her, and to
loue her as his owne body: Eph.
5. 28. 1 Pet. 3. 7.

Q. What is the womans duty
to her husband ?

A. To bee subiect to him, as
vnto the Lord : q Ephesians,
5. 22.

q That is willing-
ly, and cheere-
fully in all lawfull
things,

Q. What is his duty whom
God hath made a Father ?

A. To bring vp his children
in the instruction and informati-
on of r the Lord : Ephes. 6. 4.

r In religion, in
good manners,
and in an honest
calling.

Q. What is the mothers duty ?

A. To nourish her children
and instruct them : s 1 Tim. 5. 10
Pro. 31. 1.

s Salomon setteth
downe the lesson
which his mo-
ther taught him.

Q. VVhat is the masters du-

The Doctrine of the

2 By seruants are tie in respect of his seruants ?

meant those that
are imploied by
vs in our busines,
whether they do
dwell with vs or
otherwise.
A. To doe vnto them that
which is iust and equall: * Co-
lossians 4. 1.

* That which
their honest ser-
uice deserueth.
Q. What is childrens dutie
to their parents?

A. To obey them in the Lord:

(*) Ephes. 6. 1.
Q. What is childrens duty to
each other?

(*) For pieties
sake, and without
breach of pietie.
A. Not to fall out: Genesis
45. 24.

Q. What is seruants duty?

A. In singlenesse of hart and
all good faithfullnesse to please
their masters, yea though they
be froward: Eph. 6. 5. Tit 2. 10.
1 Peter 2. 18.

The duty of single persons

Q. What is required of per-
sons vnmarried?

A. If by y cannot abstaine,
* It is a generall they must marry: * 1 Corin-
thians 7. 9.

appertaining to
all sorts of men.
Q. How must they marry?

A. Only in the Lord:
1 Cor.

beginning of Christ.

7 1 Corinthians 7. 3. 9.

*The duty of neighbours each
to other.*

7 With consent
of parents, and
with care had of
Religion.

Q. What is required of
neighbours that live & converse
together?

A. To consider one another,
to provoke unto love, & to good
workes: Heb. 10. 24.

Q. How must we be affected
in respect of those things which
happen to our neighbours?

A. Wee must reioyce with
them which reioyce, and weepe
with them that weepe: & Ro-
mans 12. 15.

Q. What is the benefit of a
good neighbour?

A. Wee is better then a bro-
ther a farre off: & Pro. 27. 10.

Q. What is the best meanes to
preserue good neighbours?

A. He that hath friends must
shew himselfe friendly: Prou.
18. 24.

Q. But how if there bee jar-
ring

Be ready to re-
lieve their mis-
eries as we are
able, yea and in
some cases aban-
don them. 1 Cor. 13
& Either in place
or in kinde affec-
tion.

The Doctrine of the

ring sometime?

A. Let not the Sunne goe
downe vpon your wrath: Ephe-
sians 4. 26.

Q. Put case a man bee daily
prouoked.

A. Bee not ouercome with
euill, but ouercome euill with
goodnesse: Rom. 12. 31.

Q. When a man hath many
enemies, what is the best way to
haue peace?

A. If a mans wayes please
God, he will make also his ene-
mies bee at peace with him:

b Namely, vnlesse *b* Pro. 16. 17.

the Lord in his
wisdome know it
to be better for
vs to be exerci-
sed with the ma-
lice of euill men.

c By hard & ex-
treame dealing,
racking, vsury,
taking aduanta-
ges, &c.

Q. How if a man liue in a
place so wicked, that it is not
safe for him almost to be familiar
with any?

A. Bee must strue to shine
like a light in a naughtie and
crooked generation: Phil. 2. 15.

*A direction for matters of
contract.*

Q. How must wee carry our
selues

beginning of Christ.

selues in our dealings with men?

A. We must neither oppresse,
e noz defraud d any man in any
thing: 1 Thes. 4. 6.

d By cunning &c
subtile courses, as
false weights, &c.

Q. What is the rule by which
alour contracts must be guided?

A. Whatsoener wee would
that men should doe to vs, wee
must doe euen so to them: Mat-
thew 7. 12.

The rich Mans dutie,

Q. What is the rich mans duty?

A. To honour God with his
riches: Pro. 3. 9.

Q. How is that done princi-
pally?

A. If he be rich in good works
and ready to distribute: e 1 Ti-
mothie, 6. 18.

Q. How many things must a
rich man take heede of?

A. Two: high mindednesse,
and confidence in his wealth:
f 1 Tim. 6. 17.

Q. What must bee the rich
mans ioy?

A. That is rich.

e By giuing or
lending freely,
Deut. 15. 8, and
sometimes by
forgiuing debts,
Neh. 5. 9. &c.

f A conceit that
he is in Gods fa-
uour, and such a
man as he ought
to be, because he

The Doctrine of the

A. That hee is made low:

g By seeing the g Iam. 1. 10.

vanity and danger of riches.

The poore mans dutie.

Q. What is the poore mans dutie?

A. To learne to know how to bee abased and to haue want: Phil. 4. 12.

Q. What is the best meanes by which a man may be assured while he liueth, neuer to fall into extremitie?

A. To seeke first the kingdome of God, and the righteousness thereof: h Matt. 6. 33.

h That newnesse of life which becometh the heires of Gods kingdome.

i That is the meaning of the holy Ghost in the place.

Q. What must be the poore mans ioy?

A. That he is exalted (to be the child of God by grace, i) Iam. 1. 9.

The duty of aged persons.

Q. What is the duty of the aged man?

A. To be sober, honest, discreet, sound in faith, in loue and pati-

beginning of Christ.

patience: & Titus 2. 2.

Q. When is age a crowne of
glory?

A. When it is found in the
way of righteousnesse: Preu
16. 31.

& These duties
are required of
all, but specially
of the aged.

That is, when
it doth truly de-
serve reuerence?

Q. What is required of elder
women?

A. To bee of such behaviour
as becommeth holinesse, and to
instruct the yonger women: Ti-
tus 2. 3. 4.

The yong mens duty.

Q. How many be the duties
of yong folke?

A. Three especially.

Q. What is the first?

A. To remember their^m Cre-
atoz: Eccles. 12. 1.

To consecrate
their treth yeeres
to the know-
ledge and seruice
of God.

Q. What is the second?

A. To be sober minded, and
to shew the lusts of youth: Tit. 2. 6
2 Tim. 1. 22.

Q. What is the third?

A. To honour the person of
the aged: Leuit. 19. 32.

Q. Where

beginning of Christ.

Q. Wherewithall shall a yong man redresse his way?

A. In taking heed thereto according to Gods Word: Psalm. 119. 9.

The Summe of all.

Q. What is the brieife summe of the whole dutie of man?

* To be carefull
not to offend God

* To haue an eye
to his reuealed

will, and to make
it our counsellor

in the way of sal-
uation, Ps. 119. 24

A. To feare God * & keep
his commandements: * Eccles.
12. 13.

Q. What is the reward of all?

A. He that doth these things
shall neuer be moued: Ps. 119. 5.

Let God alone haue the glory.

FINIS.